/264 cont./
794 survives death. (o) During sleep, kagatopuri leaves the body

o. Capistrano de Abreu, op. cit.,
Vol. 4, pp. 43, 44.

and goes wandering through distant regions; on returning it
[513] causes the individual to awaken. To awaken a person sudden-
ly might kill him, for kagatopuri would not have time to re-
775 turn to the body. After death the fluid soul leaves the body
once and for all and changes into kadopa. The kadopa are
[776] wandering souls that continue in this way until their final
transformation into iamũra which occurred in the domains of
906 Nakoeri, the culture hero. Nakoeri was a combination culture
903 hero and creator god of the Bakairí. In a /265/ text obtained
by Capistrano de Abreu, Nakoeri first makes all the animals,
and, using a plaster of clay, creates the Bakairí. (?) Next he

?. Capistrano de Abreu, op. cit.,
Vol. 4, p. 47.

776
775 makes a cotton ladder and climbs to the sky.
906 The kadopa and iamũra suffer hunger and thirst and eat
like the other Indians. For this they use the bodies of animals.
775 When the kadopa disturbed the aldeas, rituals were performed
to try to attract the wandering souls in order next to frighten
them. One Bakairí account refers to the kadopa thus:

775
787
539 "... if you do not intone kadopa's song he does
not go to the sky. Because of this /after/ many
days of sleeping put manioc paste /mingãu/ in
two small clay cups /cũias/; put the paste in
the middle of the grave; two persons armed
with clubs intone the song; the cups are smashed
and they flee. Coming from afar, one gives
a blessing, saying ku ku ku (now, cheer up!).